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832 i.e., "good") it was explained that fleshy women were meant. [856] Further, cradles for girls were made with the cross bars widely spaced so that the infants would grow to have large buttocks. They had a common saying that a handsome man will never 581 marry a good-looking woman, while an ugly one would always get 832 several wives. They had also the saying that a woman would give her good-looking daughter to a successful deer hunter. On the other hand I was told that one who was lucky at hunting and in games would not be lucky in love.

582 A girl might marry a few months or half a year after her puberty celebration, but some did not marry for several years.

584 Theoretically, at least, young men asked permission of their parents to marry. The parents selected the girl: even if their son did not care for her, he nevertheless obeyed them. "That is why some couples did not get along; because the parents did the selecting," Kutox observed.

The youth did not court the girl. Instead, he crept to her bed at night and lay beside it, but he refrained from touching her.[55] (This seems incredible but was convincingly affirmed by several [572] informants.) Occasionally he would take a bosom friend along, point out where the girl lay, and send him off.

[827] This gave rise to a saying: when a man reaches for something and his joints crack, he ejaculates, "No, I am not trying to get married"; because a lad's joints will crack, no matter how quiet he may be when he tries to crawl in beside the girl. It is reported that one man now living said he could never get married because this always happened to him. He said he exercised so his joints would not crack, but they always did.

If the girl woke, she sent her suitor away. She might go over to her parents and lie between them. Then the young man would tell one of them to get up, so that he could lie beside her.[56] Sometimes, if she did not wake, he remained until morning. Then, when her parents found he had been there, they persuaded her to marry him. Even if he came but once, they would force her to marry. It made no difference if she protested her dislike. Her

[184] [55] They were not continent for four nights following marriage like the Yuma (Forde, *Yuma Ethnography*, p. 156).

[56] Again, this seems actually to have happened.

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844 The navel cord was cut after the afterbirth was ejected. Anyone cut it and the stub of the navel was never tied. A delayed afterbirth was considered dangerous not only for the mother but the child. The afterbirth was buried a short distance from the house in a hole waist-deep, filled with stones and rammed earth. [732] Should a dog eat it, the child would become insane.

The newborn child was washed with warm water and tied in the cradle which was prepared before it was born. At this time, a woman who had no relatives to help her look after a crying child, would put her finger in her mouth and press it against the baby's palate, so that it would never cry later. They did not massage or mould the child's features or limbs as elsewhere. [856] Slight occipital flattening, due to lying on the hard cradle, was common and was desired. Warm ashes were put on a cloth placed on the navel and soaked with warm water. They might also place on the navel a salve made of a few crushed castor [439] beans (obtained by trade from northern Mexico) mixed with water. The cord dropped off in two days if well tended, but always within four days. No further attention was given the sloughed-off cord.

Immediately after the delivery of the afterbirth, the mother lay in a pit, extending from armpit to knees, within the house. This was previously lined with warmed flat stones and ashes, with which she was also covered. These were renewed as they cooled.

846 It was held that the mother should not resume her occupations for eight days. During this period she was washed every morning and given only corn soup without salt. Her husband also washed on these eight days, but refrained from fats, sweets and salt for the first four only. On the first four days the faces of child and [302] mother were anointed with a preparation made by boiling mesquite beans, straining and boiling down the juice to a syrup, which was then mixed with red paint. This was said to take the grease off their faces.

853 The child was not put to breast for four days. In the meantime it was given drops of warm water. The baby could endure without food, it was held, because the mother had practically starved herself for several months before the birth.

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relative. If the older child had been sickly, however, it would be kept for a long time before it was used again. A second, larger cradle, of exactly the same type was made when the first was outgrown after two or three months.

The cradle was the flat carrying-board of the type used on the lower Colorado River: a narrow arch with long parallel sides to which transverse rods were lashed and provided with a broad hood of basketry. The supplemental articles needed to cradle the child were a bark mattress, a pad to go under the shoulders, cloths with which to wrap the infant, and two bands to bind it to the cradle frame (Pl. XV).

The cradle showed the sex of the infant at several points: by the spacing of the cross-pieces of the frame, the decoration of the hood and the objects tied to it, and the design of the upper binding band. As a matter of fact, they used what they pleased in assembling a cradle. A specimen in use for a little girl, which I bought,[2] had been made for an older brother. It had a boy's frame, while the hood and band were those of a girl. But it lacked the extra mattress required for a girl.

The arch of the frame was tough mesquite root, bent into shape and tied until it dried. The transverse rods were arrowweed, lashed to the arch and wrapped with split small roots of mesquite, chosen because of its strength. These rods were not long enough to rest on the arch, but lay between its side arms. The lashing passed twice around one arm, was wrapped around the rod for its whole length, wound twice around the opposite arm, and the free end tucked under the lashing (Pl. XV, *b*). A man was requested to lash the rods since it took great strength to get the lashings taut. The number of cross pieces depended on the sex of the infant: for a boy these were seven or eight evenly spaced; for a girl one less, leaving a wider space about the middle of the frame, so that the girl would grow up to have fleshy buttocks.

The mattress was made of broad strips of willow bark arranged in three bundles, each bent in an arch and tied (Pl. XV, *c*).

[2] Washington State Museum, No. 2–11913.

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854 Each bundle was wound with bark for some distance at its middle, its long ends falling free. The bent bundles were arranged concentrically and bound to one another only at the sides. This point should lie behind the infant's shoulders. The mattress was placed so that the outer loop did not reach quite to the arch of the frame and the loose ends hung beyond its lower end.

[856] An elongated pad was placed on the mattress behind the baby's shoulders "to keep them straight." This is now made of cloth and probably was in earlier days. It was a wound ring stretched so that its sides met (Pl. XV, *a*).

Two binding bands were used; the upper broad, woven (see p. 115), and bearing a design to indicate the sex of the baby, the lower narrower and braided of cotton cords or willow bark. The upper band was always fastened by its fringes to the side bar of the frame to the left of the infant between the first and second cross-pieces (Pl. XV, *b*). The bands were wrapped spirally downward to the left, making a single bundle of baby and frame. The designs of the upper band are shown in Pl. X.

285 854 The cradle hood was a broad basketry hoop of twilled weave (Pl. XV, *d*). The material for warp and weft was the bark of willow twigs, stripped off to the correct width and length. (In winter the twigs had to be boiled to loosen the bark.) Its manufacture was not observed, but it seems that the weft was continuous; the long unwoven portions of warp at each end were lapped, divided into two bundles, and each bound separately. The decoration, 531 562 varied to show sex, consisted of concentric lozenges containing a central spot, separated by chevrons, diagonal lines, or zigzags. 854 These were produced by twilling. A curious feature is that the [285] design was accentuated by painting with white, yellow, and red, leaving portions of the surface in the natural olive drab (shown diagrammatically in Fig. 13). The hood for a girl had lozenges in the median line, separated by chevrons placed transversely, the ends of which turned back from the margins of the hood (Fig. 13, *a*).[3] A boy's hood had oblique white lines reaching from one

[126] [3] The specimen illustrated in Plate XV, *e*, was made incorrectly. It is not quite broad enough, so that the ends of the chevrons do not turn back.

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854 hood to shade the baby's face, but in earlier times they relied on
[177] the broad hood alone.

To wrap the baby in its cradle, it was assembled as follows: the hood was set in position, the mattress laid on the frame, and the pad placed where the shoulders would come. At least three small cloths were needed to wrap the baby; usually four or five were used. The first cloth was spread over the mattress and pad so that its upper margin would come above the baby's head. Others were wrapped about its body, up to the arm pits, leaving the arms free. The final cloth, spread over the infant, was tucked in at the sides to hold the arms down. The upper band was wound spirally downward to the left around both the baby and the frame, its end being tucked under itself in back of the cradle. The lowermost cloth, lying directly on the mattress, was drawn up between the legs, the cloth and bark on each side was lapped over the top of the legs, and the whole bound by the lower band which passed around the calves and the frame. This band was wound and fastened exactly like the upper band. No absorbent was put in the cradle to take up urine. When the willow mattress was soiled, it was soaked and hung up to dry. A single mattress was used with a boy baby, but two were alternated for a girl.[5]

The cradle was used until the baby was more than a year old.
[482] They said that a child strapped in a cradle was more easily car-
[827] ried. Further, that a cradled child would not cry, the reason being that the navel was strapped down: if a child cried the navel would protrude. They tried to ignore crying in order to train the infant. Most of the time the cradle lay flat on the ground or in the swing (to be described shortly), but it was sometimes set upright so the baby could look about. A baby was not allowed to
856 sit up until it was three months old, nor to stand until eight months. If they were allowed to sit up too early, their cheeks would sag below the chin, and if stood up too young, they would become bowlegged. If, when the proper time came, the child did not stand readily, a shaman was called to suck its back and breast so that it would not become feverish.

[5] Which seems the direct contrary of physiological necessity.

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The cradle was carried about a great deal, not used as by Zuñi and Havasupai, e.g., primarily as a convenient place for the child to sleep. It was carried lying flat, either balanced on the head or under the arm supported on the hip. For the first two months, it was not carried on the head, because that would make the navel sore, they thought. It was not only customary to balance it on the head without holding, but it was sometimes even perched on top of a load carried on the head, e.g., on an overloaded carrying basket of mesquite beans. Under the arm, the cradle lay flat with the infant's head forward. It was never stood upright on the hip. It was not provided with a carrying-strap, because it was never transported on the back.

Bartlett remarked (1852):

> I have seen them [women] in camp with a basket of green corn on their heads, and on top of this the cradle and child. When it gets to be about a year old, it is carried astride on the hip, the mother holding one arm around its body.[6]

Women were seen rocking cradles in a characteristic fashion. The woman, seated on the ground with her legs straight out before her, ankles crossed, laid the cradle crosswise on her lap. She first rocked it end for end with her hands; then continued the motion by slightly lifting the thighs alternately.

At home the baby was kept in a swing, whether in its cradle[7] or not. This was made in the manner of the Pima:[8] a doubled mescal fiber rope was fastened between two posts of the house or shade, with a cloth folded securely over its two halves. Baby or cradle was laid flat on this.

The mattress was always kept under the small of the baby's back, in or out of the cradle, until it was six months old, so that it would not become humpbacked.

When the cradle was outgrown, it was kept for the next child or given to a relative who had need of it. Should the infant die, the cradle was broken up and buried close to the spot where the corpse was cremated. The cradle itself was not burned.

The several parts of the cradle were named as follows: haðiʼk,

[6] Bartlett, *Personal Narrative*, II, 231, 253.

[7] *Ibid.*, p. 254. [8] Russell, *Pima Indians*, p. 156.